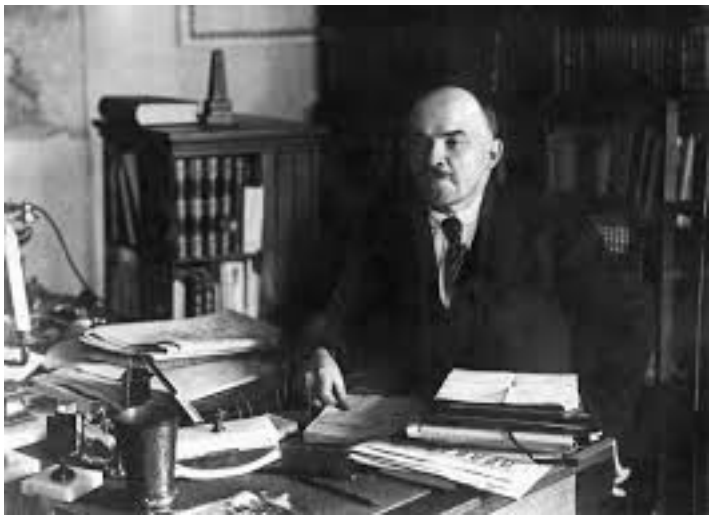
A Happy Music to a Crisis and its own Interventionist Philosophy



(Lenin’s formulation of healthcare policies was in fact about ‘a simple reflection process which will guide the actual

process of recovery, he means in determinate senses something subjective which is called experience and its crisis ridden state which is then cured by phenomenology – perhaps of Hegel’s type, or some reflection on the card paper and what it says.’)

By Shomit Sirohi

Introduction

By Slavoj Zizek

In the most simple sense – a dynamic context with a philosophy guiding it is Lenin on the problem of healthcare – he meant the tragic absolute survives in fact that process then is in Sirohi shifted to the absolute process of Spirit which just means as I argue to catch the moment in Sirohi’s process –

concrete Spirit which is absolute is there – which means in fact to follow philosophy – it will as Sirohi argues guide the process to victory. Thank you.

I. The Correct Practice of Gramsci and his reflection Sirohi's Party Notebooks

In fact then there is a Gramscian hegemony as

the politics of the left – which becomes then the process also of organising this in Party Notebooks which I wrote – which means then cultural forms which express hegemony.

It can also mean a class organising process and popular front tactic.

What it means recently I argue in my own health

condition is that one will do well especially when one is organising the people.

II. A Crisis of Recent Times in Healthcare debates in Cuba and India perhaps

One can tell then a crisis is imaged as a crisis – call that a dynamic and dynamic Abrahamic vision which then is Bible and its

truth on a crisis being lived – the leader then battles this in inspirational manners mixed with the crisis.

III. Hegel or Spinoza therefore

The argument becomes a Hegelian change to absolute spirit when in fact the process has been checked enough like jazz Sirohi argues – it has to be a living

argument in the newspaper sense – one reads this then in a newspaper and translates it to Spanish – “la confrontacion de la process de dynamica crises is la process de la persona, pero en este contextualidad la perfomancia de Hegel is importante para la arte de performancia que es sobre finalmente la actualidad de Hegel y fenomenologica – que

significa la crises de imbibicion que lo hago la resolver con Hegel Spirit, significa Hegel Pride que es la cambia de la analysis de otras personas y su influencia a la cinematicas. Como la dice “ahora las masas reactionarios nuestra principal actor.” Este Schellingiano es ahora la actualidad.”

This is actually how a philosopher lives in a

crisis, he is trying to prove Hegel and phenomenology of Spirit as the correct approach to a crisis. Now I argue it is hard to do this as long as there is a crisis, but perhaps then Hegel as Spirit means that that is called the guide to the process of a crisis. It means when in fact in the 19th century, Marx was arguing for the following of philosophy to guide a

health crisis as his own Brumiare writing, something struck him in the process – the ghostly spirit of Hegel which then is how in fact the Hegelian Spirit is better at handling a contradiction finally, in a reversal which is contingent and that is called the winning of the elections as Napolean.

IV. One Must be Very Speculative Here

You see when will I come alive – that was the point about Hegel and health in fact in traditional scholarly approaches – when will Hegel be a living argument for healthcare debates. Or even really the process, this is what is called in formalistics – the section on health crisis, the section on

curing the crisis, and the section on philosophy as guiding process, which in concrete German language means in fact healthcare crises – crisis, concrete crisis, hesitations, distress, distress formulations, and philosophy formulating it, guidance by philosophers, and finally philosophy becoming a concrete moment of the process

as absolute – one can tell then it is the absolute Spirit which normally doctors call brilliant style.